The Intelligencer:

State and Denominational Colleges-Wherein the Latter Possess Ad-vantages Over the Former.

(Published by Request) The following from the College Courant will be interesting to your readers. The Courant is published at Yale and is presumed to express the wisdom and experience of the educators of that renouned seat of learning, on matters connected with the important subject of edcuation. Referring to the difficulties in the University of Wisconsin it says:

wersity of Wisconsin it says:

"The trouble in the University of Wisconsin seems to be the natural outgrowth of a State-system of managements. We have had reports to the effect that Professor Hascom had been elected president and even that he had accepted the appointment. These reports have been from time to time contradicted. We are now teld by a correspondent of the Milwahee Sentinel that the report was a mere cannal devised by the regents "to pry out" the present incumbent." The regents are further charged with attempts to excite the professors against the president, and to incite the students to insubordination. Almost unavoidably State institutions become involved in the vortex of political agitation, and are treated by those who gain the assendancy as the professor of the Intelligencer:

"Layman's." Critic Oriticized.

"Hayman's." Critic Oriticized.

"Hawking "Reformer" for the complimentary and candid character of his criticism, and believing that he and many viction" on so vital a subject as the proper holding and outward expression of many seekers after truth to so important and the management of the Intelligencer:

"Thanking "Reformer" for the complimentary and candid character of his criticism, and believing that he and many viction" on so vital a subject as the proper holding and outward expression of managements. We are now the subject as the proper holding and outward expression of managements. The proper holding and outward expression of managements. We are now the subject as the proper holding and outward expression of managements. The proper holding and outward expression of man

by those who gain the ascendancy as among the spoils to be shared by the vic-tors, or instrumentalities to be wielded for the benefit of party, and even for the benefit of individuals who are in power or have political influence. We are told of one case in which a professor who had first performed professional labor gratul-tously for a manager of a State institu-tion, but who, when demands were re-peated, felt himself bound in dufy to the astitution to charge him for its benefit, as astitution to charge him for its benefit, as was customary with others seeking like services, was unseated from the chair to the great detriment of the university. That a State university should not be rou in the interest of the political managers was unpardonable. Even when there is housely of intention in the management, it is not generally to be expected that men appointed under political influences will be she fittest men to manage educational interests. Then, again, the exclusion of the president of the facthe exclusion of the president of the fac-ulty from the board of management is a hindrance to the wisest and most effective ordering of affairs. There cannot be too close and intimate sympathy and inter-communication between the higher board of management and the faculty. The his-tory of State institutions unfortunately re-veals the evits incident to the system. As between such institutions and those en-dowed and controlled by individuals and denominations, we are disposed to think the advantage lies with the latter. That denominations, we are disposed to the advantage lies with the latter. That they, too, have their disadvantages, is freely to be admitted. They are apt to be narrow and exclusive. The peculiarities of the founders are apt to work themselves out in some way or other in the conduct of them so as to be unsatisfactory to portions of the community not in sympathy with them. A consequent evil entry that the body and blood of Christ are truty present, and are dispensed to the communication in the Lord's Supper; and they disapprove those who teach otherwise. And this is the latter book from which our English Lutherans in this city are being taught to-day; and we have it from one of their worthiest ministers that any lowering of this "truly" to a mere not properly be denominational, and are uently forced into ignoring all reconsequency forced into ignoring all religion, the great mass of the people who believe that religion is inseparable from right training of children and youth, will create institutions which can admit religious influences; the multiplication of colleges seems therefore to be equally attendant on State systems. But these agreems intelligence. dant on State systems. But these systems have their advantages. It may be profitable to look at them in a somewhat or-

ADVANTAGES OF STATE INSTITUTIONS.

1. They express the true relation of the State to its citizens, as bound by one of its most fundamental and most sacred obligations, to seek and secure as far as may be the highest well being of its subjects. Our conception of a State, as we have taken occasion heretolore to maintain, is that it is positively fostering to all the great interests of the peopls and not merely protective in the baroly negative way of delense. As such it should express ever in suitable ways its care for those interests by furthering and promoting them. terests by furthering and promoting them.

Among these great interests, those of general intelligence hold a first rank.

2. Such institutions tend to the union

of the citizens in a closer and more vigorous social organization, equalizing conditions, and hindering castes, harmonizing pursuits and endeavors, and creating sympathies by establishing a single cen-tre of circulation for the currents of thought, and opinion, and feeling. support may be more effective,

ore adequate, and more constant than

that dependent on the liberality of indi-viduals. ADVANTAGES OF PRIVATE OR DENOMI-

shows that privately endowed institutions

beholds Him, is to accuse them of blaster over a careful, more energetic, more harmonious, more effective. If it be conceded that States should seek the highest intelligence of their citizens, they bear talful this high function by allowing and encouraging and enlisting private enterprise. The great end of this governmental care is best secured by thus simply prompting and thereby barely regulating the endeavors of individuals so as to protect the rights and interests of all. Experience shows that privately endowed institutions rights and interests of all. Experience shows that privately endowed institutions under the liberal protection of the State may reasonably count upon a full support from individual beneficence; and private benefactions are ever to be preferred to be preferred to the state of th

may reasonably count upon a lun support from individual beneficence; and private benefactions are ever to be preferred to public charities, not merely for efficiency but also for encouragement of a spirit of centerprise and beneficence.

2. Governing boards and teaching factual, real, though spiritual presence of the disciss to a more dreamnt saw original, but it runs the tone of the stomach original, but it runs the tone of the sto defined. Mutual confidence is generally of end. Mutual confidence is generally of end. Mutual confidence is generally of end. In such institutions, by a natural leadency these two departments of control are brought into the closest union by a common headship—the president of the imanaging board being ex officio the presimanaging board being ex officio the president of the control and con

while State boards as naturally are made subject to periodical changes, with great detriment to steadiness and constancy of management and vigor of growth.

4. In these, too, the nomination of associates is left naturally to the faculty as the most competent to select. By the very act of selecting, the old members virtually bind themselves to maintain the most candid and helpful relations to every new associate; while, they naturally look, with doubt and disfavor on a stranger thrust into their society from without.

5. The departments of instruction and the parts of government are likely to be

The State aid and fostering care may thus be enlisted and the educational institutions of the commonwealth, higher and lower, may be brought into helpful relationships, while, at the same time, the efficiency, the freedom, the religious influences, the liberal support of individuals, and the healthful friendly competition that attend a system of private and tion that attend a system of private and denominational institutions may be equally secured as at present.

"Layman's" Critic Criticised.

both individually and nationally. For who can doubt that the absence of this—the non-continuance of the three orders of the ministry—viz: Bishops, Priesta and Deacons, and other and incidental essentials of the true faith outwardly was the cause of the degeneracy of the rigid and "high sacramentarian" systems of Luther and Calvin, by successive steps, of Luther and Calvin, by successive steps, through independency, indifferentism and positive unbettef, as illustrated by Presbyterianism in all its phases, of Lutheran, Calvanist, Arminian, Zuinglian, Indepent, Congregational, Methodist, Baptist, Trinitarian, Unitarian, Unit

the Anglican Church at the Reformation, the unchanged and stable faith which she exhibits, not only in and to her own members, but as a guide and standard to other systems which still adhere in a greater or less degree to the ancient land marks.

ALL EVANGELICALS BELIEVE IN THE MOON, "Reformer" concludes, that because Christ speaks figuratively in one instance, he does so in all.

When our Redeemer said, "I am the door," or "I am the vine," was there a man of common sense listening to him who did not know he spoke metaphorically? The expressions were not violent or unnatural; they were in accordance with

REAL PRESENCE.

We ask "Reformer": it it should seem surprising that some or many in our own church were astonished at the outspoken words of Dr. De Koven, what will be the amazement of many of our religious brethren at the following facts? viz:

The "Augsburg Confession," from which all the modern Presbyterian confessions have grown, has it, "Art. X. In recard to the Lord's Supper they teach

(though not carnal or corporeal) presence of Christ is wholly disallowed. That in

And, en passant, we add, that all nominal Lutherans (in Art. IX of same Confession,) assert even more strongly than does the Episcopal Church, the sacra-nental integrity of Baptism. Next in order comes the Presbyterian

faith on the real presence. The book be-fore us is "The Constitution of the Pres-byterian Church in the United States of America," &c., and is the only one known America," &c., and is the only one known to that body, (we believe,) and is the one from which all of that faith must directly be governed,—and as such was just now put in our possession by a worthy minister in that body. "Art. 29. Sec. VII. Worthy receivers, outwardly partaking of the visible elements, in this sacrament, do then also inwardly, by faith, really and indeed, yet not carnsily snd corporally, but spiritually, receive and feed upon Christ orucified, and all benefits of his death; the body and blood of Christ being then not corporally or carnally in, with, or under the bread and wine; yet as really, but spiritually, present to the faith of believers in that ordinance, as the elements themselves are, to their outward senses."

selves are, to their outward senses."
"Sec. VIII. Although ignorant and wicked men receive the outward elements of this sacrament, yet they receive not the thing signified thereby; but by their unworthy coming thereunto are quilty of the body and blood of the Lord, to their own dumnation" de-

Now to assert that our devout Presby-1. The management of institutions by terian brethren do not adore Christ in this the individual founders and friends is sacrament or wherever the eye of faith bikely to be more faithful, more disintering the beholds Him, is to accuse them of blas-

provision for the successful working of a great educational distilution.

3. As naturally in such institutions the managers continue permanently in office; while State boards as naturally are made detriment to steadiness and constancy of management and vigor of growth.

The successful working of a constancy of the successful working to much a religion without mystery—spirit? From the Patriarchal, through the Jewish and Christian systems it is not found; nor yet among idolators or heathen even of the lowest type. O, Materialist? what has thou not done to the degradation of our race?

HAIR SPLITTING. Most of this hugh and cry about faiths, is the splitting of scholastic hairs, thus forming spectres to affright the weaker ones, to perpetuate sectarianism, or to pander to the notoriety of sect makers.

Would "Reformer" lend his aid, how ever much or little, to create the first section existence (above Unitarians) that would

5. The departments of instruction and the parts of government are likely to be more impartially and wisely marked out and distributed, and duties assigned to be more readily discharged; jealousies, strikes for better opportunities in time and place, are avoided.

6. Rehgion finds a free entrance and as free support in them; while the desire of public layor and patronge represses the tendency to denominational exclusiveness. Even a somewhat narrow system of religious instruction is preferable to an entire exclusion of all religion.

7. In a free State, while there may be excessive multiplication of colleges through private religious zeal or personal ambition, such as are not needed after a while drop away or assume lower educa-

tional positions. Those survive which find ample support in the radical wants and sympathies of the people.

In conclusion, we venture the opinion that a system something like that which exists in the State of New York is after all the best system for these United States.

The State aid and fostering care may thus. "Old paths" of Apostalic times,—in the "old paths" of Apostalic times,—in the Reformers, we all ought to be! in our own lives and conversations before God and man. To walk in the "old paths," not of "Reformation" times alone, but the "old paths" of Apostalic times,—in the times of the Church's purity and perfection. But to call a sect-maker a Reformant is to make the east timple of one mer, is to make the ears tingle of one who reads the Apostolic warnings of Scripture, against those who would make divisions among you." A CLOSING WORD,

A word with our friend "Reformer," and we are done. He asks, why be literal with "This is my body," more than \$\frac{1}{2}\$ and not as he has, mistake the "door for the door shuter. For surely the Patriarch would have "cut a pretty figure" enveloped in the sheet used as the covering for the door, when spoken of as "standing in the door of his tent." Or if "Reformer," were to "go through a door" his way—he would probably find his nose flattened,—like his recent horses at the prospects of four fifths of St. Matthew's Church joining the Cummins' movement. We suggest to him to try to touch with A word with our friend "Reformer," an We suggest to him to try to touch with his hand a proper door, and we promise him it shall prove, if not spiritual, at least

As to "aiding the reform movement," if to encourage the few who only remain in the Church to oppose her teachings through self-will or private judgement, to follow the fortunes of Bishop Cummins, be so adding, we shall write again, if occasion require—but we would much rather they would remain and "reform" their minds and hearts. Italics above are our own. LAYMAN.

A Critic Criticised.

Editors of the Intelligencer:
As a practice, I do not deal in religious polemics, nor have I any taste in that line, much less ability. But seeing no re-ply to the article of "Reformer" in your ply to the article of "Reformer" in your Thursday's issue, I could not refrain from saying a few words on the subject. "Reformer" asks "Layman" what right he has to take "This is my body" literally and "I am the door" figuratively, and if the one is taken literally, why may not the other?" The answer is obvious. "Reformer" concludes, that because Christ speeks figurative is in the country of t

unsatural; they were in accordance with the general tenor of the language of the day. But it he had taken a vine in his hand and said, "I am this vine," or, if he took up a door and said, "I am this door," then would the metaphor appear extrav-agant and absurd. But when he took up the bread, and blessing it, said, "This is MY BODY," there evidently was no meta phor intended.

Had he said "This bread is my body," such an expression would be truly meta-phorical; but "this is my body" clearly supposes a change of substance. I merely throw out these few answers with a view of inducing those of all sects,

who revere the inspired word and read opinions to sway them towards interpreting the plain written gospel in any other way than that which conscience and reason would dictate.

ANOTHER LAYMAN. Darwinism and Religion -- Correction For the Intelligencer.

our types introduce some awkward blunders into my article of yesterday. We will pass by the alterations in words and spelling so far as they do not seriously affect my meaning or imply ignorance. But for pity's sake correct the following:

Under the head, Is Darwinism Atheistical? read "Huxly starts with matter and force," and not "water and force."

ree," and not "water and force."
Under the head, I. Darwinism Material istic / read "Maudsley" and "Moleschott," for "Mandsley" and "Molescott." Under the head, Is Darwinism Anti-

Scriptural' introduce the word "provided" in the second sentence, at the beginning of its second clause.

Under, Weighed, in the Balances, read
"A fourth is that mind and matter in

their very nature are different," instead of "wind and water !" Homo.

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